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I am by no means positive that the silk was actually broken by the cutters. It may have only been pushed aside. Without the aid of these little instruments, however, it is difficult to see how our moth could have forced its way through the prison walls of its own construction. It was a noticeable fact that the legs took no part in the process of extrication, but remained folded inactive on the breast. The cocoon-cutters might easily have escaped the notice of one not expecting their appearance, or, if seen, they might readily be mistaken for legs, by one who did not know of their existence.

The moth was much longer than usual in developing its wings, so that the period assigned for this extrication may be above the average.

—:o:—

MOQUI FOOD-PREPARATIONS.

BY EDWIN A. BARBER.

THE *pee-kee* (*piki*) or Moqui bread is a thin tissuey substance of a greenish-blue color; the sheets measure about two feet by a foot and a half, and are usually folded twice, at right angles. The successive bundles or horizontal layers resemble, more than anything else, piles of blue silk of a coarse texture. This *piki* is brittle and very palatable, but a great quantity is required to satisfy one's hunger.

The flour or meal, of which the *piki* is made, is usually ground by the women. The mills consist, in almost every instance, of three stone boxes, probably a foot and a half square, and about eight inches in depth. In each compartment is a smooth stone, fitting the bottom, but inclined from the back to the front. Behind each of these mills (*metates*) a woman, by means of a long grinding stone, rubs the grain which is placed on the *metate*. The grinders are usually a foot in length, four or five inches in width and an inch or two in thickness. The corn flour, or "*ngum-ni*," as it is called, is of two qualities; the *pink* or *bluish*, and the *white*. The corn raised by these people scarcely grows to the height of two feet and the ears are short and small, the grains being either white, or red and blue, somewhat resembling that which we call here Mexican or pop-corn. The white corn is converted into a white flour, which compares favorably with our finest brands of corn meal; the red and blue corn is ground into a coarser powder, of a pinkish tint, for ordinary use. From this

latter the *piki* is generally made, although it is occasionally made of the white, and, in fact, is produced of every intermediate shade of color. In all of the houses, I noticed large quantities of corn, dried and stowed away like cord wood, or hung from the rafters in great bundles. This precaution is taken in order to prepare for a famine, as the ordinary means of subsistence of the Moquis is precarious at best. Being an industrious race, they are, as a consequence, provident, so that in time of long protracted drought their supplies of corn, dried fruits, vegetables and meats would be ample to carry them safely through the siege.

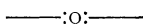
The labor of making *piki* falls to the women, and is indeed a singular process. The female, after grinding the meal, mixes it with water in a large earthen bowl, when a thin blue paste is obtained. Into this is sprinkled a small quantity of cedar ash. The baker then sits or kneels before a stone oven, with the vessel containing the batter by her side. The oven consists of a large, flat, polished stone slab, some two feet long, a foot and a half wide and three or four inches thick, placed horizontally and raised a few inches from the floor. Under this a fire is kindled, and when the stone becomes hot it is ready for use. First it is greased, and then the woman dips her hand into the substance and smears it rapidly over the entire surface of the stone in a thin layer. In a few seconds this is peeled off and placed on a corn-husk mat. When a number of these sheets have been baked, and while they are yet warm and pliable, they are folded together twice and constitute a loaf. Many of these loaves are made at one baking, and when they are finished are placed on a shelf, ready for use. I have observed one woman make as many as a dozen heaping baskets of *piki* in a short time. In eating it, pieces are broken off with the hand, as it is too brittle to cut. It has a peculiar taste, although the corn flavor is prominent, and a relish for it is soon, if not immediately, acquired. Another food preparation which is made by this interesting tribe, is a mixture or hash of dried fruits, chopped meal and *straw*, which is formed into little flat, circular cakes, four or five inches in diameter, and these are then placed on the roof to dry. This *toom-e-íoch-e-nee* (tum-i-lák-i-ni) is the most repulsive looking conglomeration conceivable.

During the summer, pumpkins and melons are cut up and dried, which, when used, are said to be pleasant to the taste.

One evening I had the opportunity of attending a Moqui repast,

having been invited by the *cacique* or governor of the town of *Gualpi*. As soon as we had ascended to the roof of the first story of the house, we were directed to be seated on robes, and forming a circle with our legs tucked under us, Turk-fashion, a huge earthen bowl of dried pumpkin soup was placed before us. Into this, each of us thrust the first two fingers of either hand, in turn, and raised it to our mouths. The second course consisted of the *piki*, which was followed by dried fruits and meats.

The manner in which corn is sometimes served is an excellent one. When in the milk, it is cut down raw and the pulp made into little cakes and rolled up in the husks. This is then either boiled or placed in the ashes to roast, but in either form it is particularly agreeable. In every house we entered, we were treated in a most hospitable manner. The Moqui bread was invariably set before us, after robes had been spread for us to sit upon.



RECENT LITERATURE.

JORDAN'S MANUAL OF THE VERTEBRATA.¹—This work fills a unique place in our educational and scientific literature, and our formerly published anticipation that a new edition would soon be called for, is now realized. It is simply the only book which can be used by the teacher or scholar in imparting or acquiring a knowledge of perhaps the most important branch of biology, as represented in the north-eastern quarter of the United States. It does not aim to do more than furnish a basis for the simple recognition of the species of the *Vertebrata* of this region, together with the groups of all ranks into which they naturally fall. In this effort the author is mainly successful. The definitions are concise, and generally exclude all but essential features. This is a merit not to be lightly overlooked, in view of the proneness on the part of many writers to mingle the non-essential with the essential, and to produce a prolixity very confusing to the student. Of course, where the author adopts names which do not represent things or ideas—which in some instances he does, in deference to authority, we suppose—definition is impossible. In these, and in some others where there is some practical difficulty in the observation of the true characters, definitions of a trivial nature are employed. We allude especially to such generic definitions as consist of qualities of color and size; characters which are essentially specific, and must always be so. This has been done in

¹ *Manual of the Vertebrates of the Northern United States, east of the Mississippi river and north of North Carolina and Tennessee, exclusive of Marine species.* By Prof. D. S. JORDAN. 8vo, pp. 401. Chicago. Jansen, McClurg & Co. 2d edition, 1878.